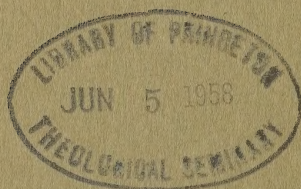


THE CHURCH  
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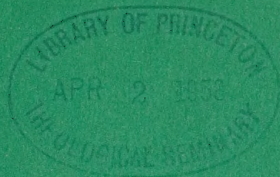




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**UNITED STATES  
CIVIL DEFENSE**



**The Church  
and  
Civil Defense**

**AG-25-1 (Revised)**  
(Administrative Guide)



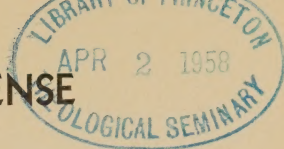
**FEDERAL CIVIL DEFENSE ADMINISTRATION**

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# UNITED STATES CIVIL DEFENSE



✓ U. S. Federal Civil Defense Administration

## The Church and Civil Defense



AG-25-1 (Revised)

**FEDERAL CIVIL DEFENSE ADMINISTRATION**

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**UNITED STATES GOVERNMENT PRINTING OFFICE**

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## INTRODUCTION

While the church recognizes its moral obligations to the state there is no plan to subordinate the church to the state in civil defense. In civil defense preparations the church is motivated by its sense of responsibility for the welfare and liberties of all people. The church is not being enlisted to maintain the political structure of the state, but is encouraged to defend its own right to existence and its freedom to serve. In this important task the state through the Federal Civil Defense Administration offers to become a helpful resource so that the church and FCDA cooperate to assure the welfare and liberties of the people.

This manual is a guide for planning at the local and State levels. It may be adapted to the needs of any community. Because it was prepared for use by all religious groups it is, therefore, applicable to all groups and not exclusively to any one.

Some of the terms used in the manual are defined as follows:

*Church*—includes all units of organized religion and all bodies of believers and worshippers whether Protestant, Catholic, Jewish, or any others in the United States.

*Clergy (or Clergyman)*—the persons designated by the church as its leaders. It is interchangeable with *pastor, priest, rabbi, minister*, or any similar term used by any organized religious body in the United States. A leader may be ordained, licensed, commissioned, consecrated, or designated for his work in any other manner, so long as he is recognized by his church as an official representative.

*Congregation*—includes any local assembly or organization of adherents of a religion.

*Locality (or local)*—the immediate geographical area in which a congregation or institution is located. It may coincide with *county, city, zone, community, or neighborhood*.

*Sabbath (includes Sunday)*—the seventh, or first, day of the week, depending on the tenets of the religion to which applied.



## *Chapter 1*

### **RESPONSIBILITY FOR CIVIL DEFENSE**

1.1 In November 1946, the War Department set up a Civil Defense Board which studied the effects of modern warfare on civilians, especially in Europe. These studies eventually led to the passage of Public Law 920 at the end of 1950. It was signed by the President in January 1951 and is known as the Federal Civil Defense Act of 1950.

1.2 The Federal Civil Defense Administration (FCDA) is an independent agency within the executive branch of the government. Its purpose is to prepare in peacetime for the protection of life and property from enemy attack, and to provide for assistance to States and local governments in major natural disasters. The agency is charged with overall planning and with principles of organization and operation. It provides training facilities and shares the expense of stockpiling essential supplies and equipment.

1.3 The responsibility for civil defense rests primarily on the States, with leadership, organization, training, operation, and supervision being provided at the State level. Cities and communities look to the State civil defense director for guidance, but each community is expected to provide workers and facilities for training and to assume its share of financial responsibility as provided by State laws and regulations.

1.4 Ultimately the effectiveness of civil defense depends on the individual citizen and his local government. To make civil defense workable the individual citizen must be informed about skills, plans, and facilities available to him and his family in time of disaster. In this task the church can be helpful. More than sixty percent of our population belongs to the church. The church touches more people more intimately and more consistently than any other agency. It operates on the high plane of trust and confidence between the clergyman and his people. It is not influenced by political considerations but is free to serve unselfishly without seeking advantage.



## *Chapter 2*

### **THE CHURCH AND CIVIL DEFENSE**

2.1 The concern of the church with civil defense involves principles and purposes closely allied with its social mission. Like the medical profession or a fire department, a church performs the same mission following a disaster as in peacetime, except that a disaster multiplies and intensifies the normal task.

2.2 Just as one objective of civil defense is to save life, so is the church also concerned with life. Religious bodies place varying emphases and interpretations on this commitment. But whether saving life for eternity or for well-being on earth or both, life is a basic concern of all religions. In this atomic age life can be obliterated quickly on a large scale. The church, in consonance with the will of God, is anxious to preserve life, physically as well as spiritually.

2.3 Civil defense assists in the preservation of peace. It represents a sincere program of peaceful defense against communism. It uses peaceful means to which it is already committed rather than military. The breaking of the peace is less likely when a potential enemy is aware that we are prepared to save and protect our citizens.

2.4 The very existence of Western civilization is endangered. Our present state of culture, developed over centuries, is threatened with extinction. Not only democratic government, the highest form of political order yet evolved, which offers the greatest degree of individual and group freedom while guarding the rights of all, but religion itself, is challenged by a godless, totalitarian tyranny. The church cannot do its work effectively in a state which stifles it. If civilization is to continue to make progress and if democratic government is to exist, then the church must be free to continue its mission.

2.5 Communism is a substitute religion. At its deepest level the conflict between Soviet communism and the free world is a religious conflict. We are not dealing with an inconsequential perversion of philosophy and religion. Communism tries to interest mankind in religious terms in spite of its avowed godlessness. It has its substitute god and utilizes all the facets of religious motivation. The Party tries to usurp the place of the church and to give the writings of Marx and Lenin the status of sacred scriptures. The kingdom of God is promised in the classless and stateless, that is, governmentless society.

2.6 But this godless new religion has a fanatic missionary zeal. An apathetic church would be at a disadvantage and, from a human point of view, could not stand up against the sweep of communism. The old Marxian charge that religion is an opiate used to oppress people can be dispelled only by an alert and positive church, a church motivated by its tenets of love of God and love of man, and therefore, a church actively interested in any program of human welfare. Civil defense is a program of human welfare devoted to saving and sustaining human life.

2.7 One of the great dangers of our times is that we underestimate communism. It is already too old and too well established to dismiss it as a passing fancy. The Apostle Paul's warning applies aptly to our situation, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Spiritual things must be spiritually discerned and combatted. Our truest position of strength as a Nation, from which we can hope to outlive communism, is a citizenry enlightened concerning spiritual truth, committed to the reality of God, and positive and aggressive in relating divine truth.

2.8 Religion upholds the proposition that man has worth and dignity in the sight of God. Freedom is one of man's inalienable rights. The world is now in an uncompromising contest between those who defend freedom as expressed in constitutional democratic government and those who deny that man has any inalienable rights at all, between those who look upon man as a child of God and those who look upon him as a thing. The church has a large contribution to make to the solution of the conflict.

## *Chapter 3*

### **THE ROLE OF THE CLERGY**

3.1 The clergyman's first role is spiritual. His activities—bringing comfort, reassurance, and self-control to his people through the teaching of the word of God and the administration of sacraments—do not wait on civil defense; but the tensions and uncertainties of the times add urgency to his task.

3.2 An understanding of the effects of an enemy nuclear attack and of the causes and potentialities of mass panic will help a clergyman to realize the importance of instilling resolution and composure in his people. The worshipper who carries in his soul an incorruptible faith will not so easily panic.

3.3 In preaching, teaching, and personal conversation, the clergyman can emphasize the ever-ready refuge and strength that man in the atomic age can find in God. References to the danger hanging over us and to the doubtful security of any human refuge contrasted with the unfailing providence of God, will fortify people against mass hysteria; nor should the facts of the situation be hidden from children. Plans for their care must be made before disaster strikes.

3.4 After a disaster the demand for sacramental rites or ordinances will probably be multiplied beyond all expectations, requiring especially careful planning. While a clergyman will want to serve all who need help, it is to be expected that half of all casualties in a disaster will be church people needing the ministrations of clergymen.

3.5 In addition to individual religious ministrations the clergyman is ideally suited to group ministrations, such as to hysterical groups in assembly areas or first aid stations. Families may require on-the-spot reassurance. Small groups may be drawn aside into a prearranged room.

3.6 Mass burials will occupy many hours. Bereaved families and persons will want private attention and the clergyman must be prepared to serve them without depriving others of his time and comfort.

3.7 A clergyman will be in demand for many services by many people in many places. There will be a growing company of the homeless and displaced, including children. He may not be able to solve their problems but his presence, patience, faith, and words may well be the bread of life to many souls.



3.8 If sacramental supplies are needed, such as sacramental wine, prepared communion bread, rosary beads, anointing oil, and individual disposable paper Communion cups, every clergyman must know where these can be secured.

3.9 Through the disaster committee of his congregation the clergyman can share with the laymen of his church the opportunity to inform his people on civil defense. He can speak about the incalculable destruction of life and property which an enemy can inflict on us at any moment. The facts should be revealed not in the spirit of alarm but to impress the people with the urgency of making preparations.

3.10 Two or more lay assistants should be trained for every function, including the keeping of church records.

3.11 Each clergyman in civil defense should have a helmet and a CLERGY armband. (See figure 1.) If the State or local civil defense office furnishes identification cards the enrolled clergymen should be included in the plan. They will be entitled to the use of transportation in accordance with local civil defense regulations.



Figure 1.—Helmet and armband for clergy.

## *Chapter 4*

### **THE ROLE OF THE CONGREGATION**

4.1 Since in a disaster the spiritual mission of clergymen will probably require most of their time they will not be able to devote much time or effort to the mobilization and direction of other church activities.

4.2 In every congregation there are able and willing lay persons to whom the organization and operation of the physical facilities of the church can be referred. Under supervision of the clergyman they can make all necessary arrangements in the predisaster period so that the clergyman will be free to fulfill his spiritual functions when disaster strikes.

4.3 A disaster committee should be set up in every congregation to coordinate all preparatory activities and functions within the congregation's facilities. The committee should be composed of the clergyman, a committee chairman, and as many subchairmen as needed. Figure 2, page 7, gives a suggested outline. Spiritual needs should be the primary concern of the clergyman, while self-protection and mutual aid are primarily of concern to the laity. Operational plans should be set up and tested in conformity with local civil defense planning.

4.4 In a major disaster there will be hundreds of people wishing and needing spiritual care and support. Trained religious lay persons can perform many functions such as the following:

(a) Act as personal attendants and assistants to clergymen in ministering to the injured, dying, bereaved, and hysterical.

(b) Read Scripture portions or prayers when necessary.

(c) Distribute religious articles and supplies, such as Bibles, New Testaments, prayer books, rosary beads, and religious pictures and objects.

(d) Organize and conduct worship or story-hour meetings for children.

(e) Set an example of composure in shelters, assembly areas, first aid stations and en route during evacuation, and counsel persons and groups in the control of panic.

### **Education in Civil Defense**

4.5 The church should explain civil defense to its members. It should give knowledge as an antidote to panic—knowledge of the

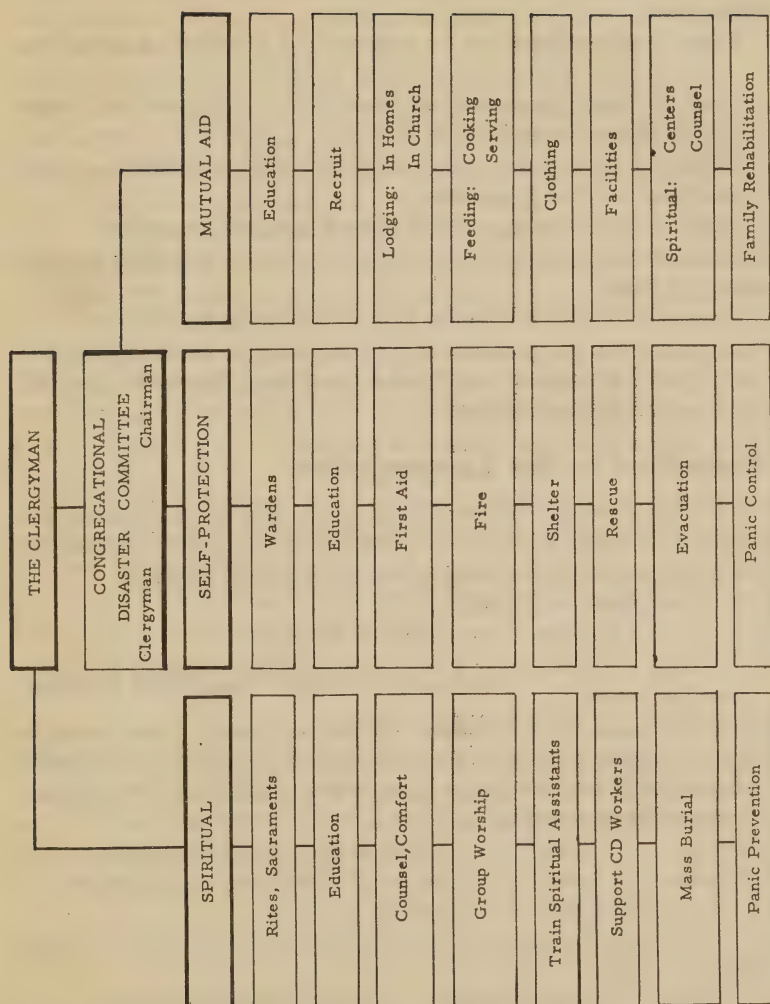


Figure 2.—Local congregational organization.



danger, or what to do for oneself and others, and of what the government is planning and doing. Civil defense information can be disseminated through the regular channels of Sunday or Sabbath schools, parochial or weekday schools, and through organizations and societies within the church such as men's clubs, women's societies, or youth organizations. The local civil defense director is the church's point of contact.

4.6 Plans and schedules can be prepared by the disaster committee for:

(a) Civil defense programs at meetings of societies and other groups within the congregation.

(b) Talks by civil defense speakers and teachers before church groups and the entire congregation.

(c) Renting or borrowing civil defense films and filmstrips.

(d) Distributing leaflets at the church door and inserting them in the Sunday bulletin.

(e) Posters in the church narthex or in the parish hall.

4.7 Training for the protective services such as warden, first aid, fire control, and emergency care, are educational functions in which the church can assist civil defense.

## **Self-Protection in the Congregation**

4.8 The local civil defense director should be consulted and through him the fire and police departments should be asked for assistance in organizing the congregation for self-protection.

4.9 The congregation should:

(a) Appoint a disaster committee (see page 7).

(b) Arrange a shelter area within the building and put up directional markers.

(c) Appoint and train building wardens. Tested plans must be known by the responsible people to be put into effect if disaster should strike while large groups are assembled for religious instruction or worship.

(d) Prepare a first aid kit and keep it complete and handy.

(e) Remove fire hazards and maintain fire fighting equipment.

(f) Obtain simple rescue equipment.

4.10 The disaster committee should in cooperation with the local civil defense director:

(a) Organize units for lodging, feeding, clothing, first aid, etc., and arrange for their integration with their respective local civil defense services for training and operations.

(b) Provide for neighborhood wardens to work with the congregation in preparing for preattack evacuation, and

- (c) Obtain printed information on evacuation, routes, transportation plans for children and the handicapped, assembly areas, and other civil defense activities to be given to the congregation.

## **Recruiting**

4.11 Many civil defense volunteers will be needed for community civil defense. Church members should be urged to volunteer for local civil defense.

4.12 Registration forms for local civil defense should be made available for members. Literature on types of jobs and skills needed can be obtained from the civil defense director. Printed forms which volunteers can check and sign to show the service they can render should be distributed and put into a literature rack.

4.13 Enlistment and training for service with local mass care and welfare service centers, information and registration, health services, reception areas, and mortuary services can be carried on through local civil defense channels.

4.14 In some communities the church is the only building available for assemblies and group training. The church should offer the local civil defense director the use of its facilities for meetings, training, and postattack use. Necessary ecclesiastical authorization should be arranged.

4.15 In any disaster the church's facilities should be available for emergency feeding, temporary lodging, first aid stations, information centers, as well as for spiritual ministrations. The church, which is concerned with human well-being, has an opportunity and a responsibility to make its property available.

## **Mutual Aid and Mobile Support**

4.16 Clergymen, churches, and church institutions should declare themselves available for inclusion in the local civil defense director's mutual aid and mobile support plans. Agreements between adjoining ecclesiastical authorities and authorization from the proper officials should be included in the planning.

## *Chapter 5*

# **ORGANIZATION OF THE CLERGY AND THE CHURCH**

## **Organization for Clergymen**

5.1 The Governor of each State or the civil defense director should appoint in cooperation with State church authority, a clergyman or a layman to serve on the State civil defense staff. He should be designated "Staff Clergyman" or, if he is a layman, "Chief, Religious Affairs." Because church members are about sixty percent of the country's population and because the church offers the widest single coverage for education, recruitment, and facilities it is strongly recommended that the staff clergyman be a full-time staff member.

5.2 To give all the churches of the State direct liaison with the State civil defense office, it is recommended that the staff clergyman, in consultation with the State civil defense director and the churches of the State, appoint a State religious affairs committee. All organized religious forces in the State should be urged to cooperate. Either clergymen or lay persons, according to denominational preference, might serve on this committee. The committee should elect its own chairman on a rotation basis.

5.3 The State religious affairs committee may elect a small executive committee to advise and assist the staff clergyman. The executive committee will elect a chairman.

5.4 The chairman of the executive committee will serve as the religious affairs representative on the civil defense advisory committee of the director.

5.5 The staff clergyman will represent the religious forces of the State on the civil defense staff and serve as liaison officer with the churches. Information, requests, and guidance for the churches will be given through his office. He will advise and assist cities and communities in the State in religious affairs. He should keep summary records of clergymen registered for civil defense duties and of facilities available. Religious supplies will be stored under his supervision. Mutual aid and mobile support for churches and clergy will be cleared through his office.

5.6 The work of the staff clergyman may be divided between two committees appointed in consultation with the civil defense director: the chaplain service committee, and the church affairs committee.



5.7 The chief duty of the chaplain service committee will be to prepare an operations plan for the spiritual ministrations of clergymen in times of disaster.

5.8 The church affairs committee will be responsible for the organization and operations of the churches in civil defense, as distinct from the clergy activities. The executive committee (see paragraph 5.3) may include lay persons. The committee should promote self-protection organization and mutual assistance for local churches or congregations. The enlistment of church facilities for emergency welfare and health services, together with the enrollment of the church's membership in all civil defense activities, should be the task of this committee.

5.9 This organizational plan, with appropriate local adjustments, may be repeated at the local, city, or county level.

5.10 At the zone level the functions of both the chaplain service committee and the church affairs committee can be represented by a zone clergyman appointed by the local civil defense director in consultation with the clergy and with his staff clergyman. (See figure 3.)

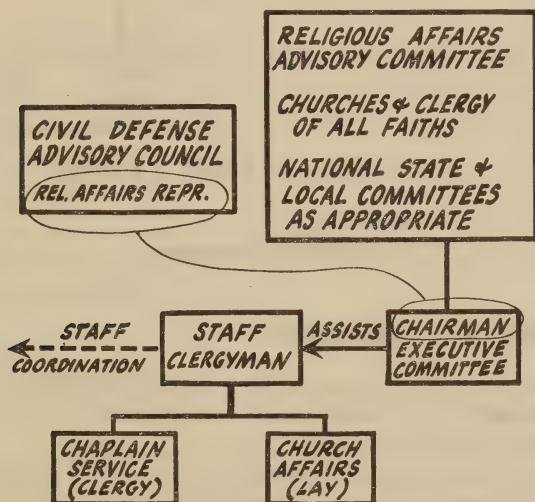


Figure 3.—Clergy-church organization.

## Chain of Command

5.11 The organization of the clergy and the churches outlined above is coordinated with the normal chain of command of civil defense. The civil defense director receives advice in religious affairs through the representative of the churches serving on his civil defense committee.

5.12 The staff clergyman, who also maintains a consultative relationship with the religious affairs advisory committee, is a member of the staff of the civil defense director and serves under his authority.

5.13 It will be the responsibility of the staff clergyman to see that all religious affairs activities are coordinated and integrated with all the other services and with the other staff functions. (See figure 4.)

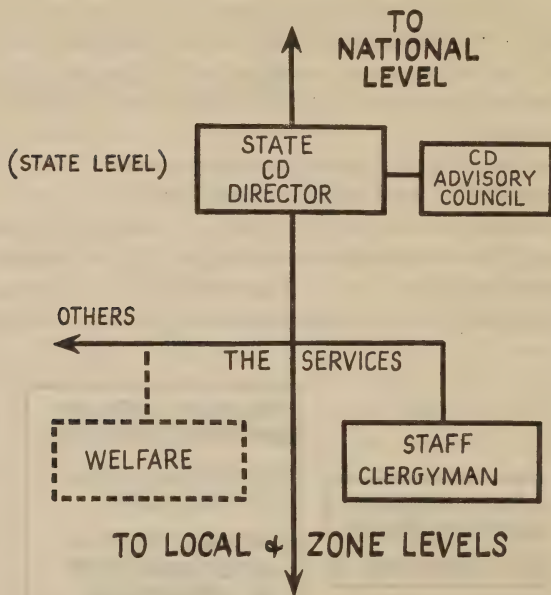


Figure 4.—Chain of command.

## Organization for Institutions

5.14 Church institutions constitute a separate situation. Many are semi-independent, some have boards of directors and staffs only indirectly under church control.

5.15 Institutions operated directly by a local church should follow the same pattern of organization and operation as the local congregation. Such institutions include parochial schools, clinics, nurseries, or homes, maintained by local congregations.

5.16 Plans for larger institutions operated more indirectly by the church, such as hospitals, colleges, seminaries, and monasteries, will be coordinated with civil defense by inclusion with those for local welfare agencies or for the community under the immediate direction of the civil defense director. For self-protection large church organizations should follow the same plans as industry.

## REFERENCES

### Selected FCDA Publications

The following Federal Civil Defense Administration publications can be obtained from local civil defense organizations or purchased from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., at nominal cost:

*The National Plan for Civil Defense Against Enemy Attack*, 1956.

#### ADMINISTRATIVE GUIDES

*Emergency Welfare Services*, AG-12-1, 1952.

*Fire Services*, AG-9-1, 1951.

*Rescue Service, The*, AG-14-1, 1951.

*Warden Service, The*, AG-7-1 1951.

#### LEAFLETS

*Atomic Blast Creates Fire*, 1951.

*Civil Defense Household First Aid Kit (Revised)*, 1954.

*Conelrad*, 1956.

*Facts About Fallout*, 1955.

*Facts About the H-Bomb*, 1955.

*Six Steps to Survival*, 1955.

#### PUBLIC BOOKLETS

*Emergency Action to Save Lives*, PA-5 (Revised), 1954.

*What You Should Know About Radioactive Fallout*, PA-7, 1955.

#### TECHNICAL BULLETINS

*Emergency Measurement of Radioactivity in Food and Water*, TB-11-9, December 1952.

*Evacuation Checklist*, TB-27-2, May 1955.

*Evacuation of Civil Populations in Civil Defense Emergencies*, TB-27-1, February 1955.

*Permissible Emergency Levels of Radioactivity in Water and Food*, TB-11-8, December 1952.

*Personal Dosimeters for Radiological Defense*, TB-11-2, April 1952.

*Protection Against Fallout Radiation*, TB-11-19, September 1955.

*Problem of Panic, The*, TB-19-2, June 1955.

*Role of the Warden in the H-Bomb Era, The*, TB-27-3, August 1955.

*Role of the Warden in Panic Prevention, The*, TB-7-1 (Revised), September 1955.

*Shelter From Radioactive Fallout*, TB-5-2 (Revised), January 1956.

*Use of the Tourniquet in Controlling Hemorrhage*, TB-11-11, June 1953.

#### TECHNICAL MANUALS

*Civil Defense in Schools*, TM-16-1, 1952.

*Civil Defense Urban Analysis*, TM-8-1, 1953.



*Dentist in Civil Defense, The*, TM-11-9 (Revised), 1954.

*Nurse in Civil Defense, The*, TM-11-7 (Revised), 1954.

*Registration and Information Services*, TM-12-1, 1954.

## MISCELLANEOUS

*Alert Signals (Air Raid Instructions) Poster Size*, 1956.

*Home Protection Exercises (A Family Action Program)* (Revised), 1956.

## Other Publications

The following publications may be ordered directly from the publisher or through local book stores:

*Communism and Christ*, Charles W. Lowry. Morehouse—Gorham Co., 1952, \$2.75.

*America's Spiritual Recovery*, Edward L. R. Elson, Fleming H. Revell Co., 1954, \$2.50.

*The Rise of Modern Communism*, Massimo Salvadori, Henry Holt and Co., 1952, \$2.

*Realities of American Foreign Policy*, George F. Kennan, Princeton University Press, 1954, \$2.75.

*Christianity and Democracy*, Jacques Maritain, Charles Scribner's Sons, 1950, \$2.

*The Dignity of Man*, Russell W. Davenport, Harper & Brothers, 1955, \$4.

*The Communist Interpretation of Peace.*

*The Heart, Mind, and Soul of Communism.*

*The Christian Answer to Communism.*

Pamphlets by Dr. Fred Schwarz, Great Commission Press, Anderson, Ind., 50 cents.

*A Democratic Manifesto*, Samuel Enoch Stumpf, Vanderbilt University Press, 1954, \$2.75.

*The Life We Prize*, Elton Trueblood, Harper & Brothers, 1954, \$1.49.

## Sound Motion Pictures

The following may be borrowed without cost from your local civil defense office:

"A New Look at the H-Bomb"—10 minutes, color. Narrated by the Administrator of FCDA, Val Peterson. Contains information about radioactive fallout.

"Atomic Attack"—50 minutes, black and white. Depicts what might happen to an average American family living in the outskirts of a large city in a surprise enemy attack.

"Big Men in Small Boats"—13½ minutes, color. Produced for FCDA by Marine Division of Chrysler Corporation. Depicts how residents of waterway cities, coastal and inland, can utilize privately owned watercraft in a civil defense emergency.

"Bomb Proof"—13½ minutes, color. Produced by the Burroughs Corporation for FCDA. Discusses preservation of records in business and industry, and shows how a business in a target area can survive financially after an A-bomb blast. Methods of preserving and relocating records through duplication and microfilming are pictured.

"Conelrad"—9 minutes, black and white. This film, which was produced with the cooperation of FCDA, the U. S. Air Force, the Federal Communications Commission, and representatives of the Radio Broadcasting Industry, begins with the Japanese attack on Pearl Harbor; explains how this attack was aided by a regular Sunday morning broadcast and weather report from Honolulu. The

- film emphasizes the need for the use of radio before, during and after attack to reach the public with essential information, without providing the enemy with a navigational aid. Animation is used to explain in a nontechnical fashion something of how Conelrad operates and the need for remembering the emergency frequencies 640 and 1240.
- "Escape Route"—13½ minutes, color. Covers the role of the private automobile in target city evacuation. Sponsored and produced by National Automobile Dealers Association.
- "Frontlines of Freedom"—13 minutes, black and white. A dramatic presentation of the nature of the threat to all free countries, particularly the North American continent.
- "Let's Face It"—13½ minutes, available in black and white or color. Produced at the Atomic Energy Commission's Nevada Test Site. Shows effects of atomic explosions on homes and industrial structures and installations.
- "Operation Doorstep"—10 minutes, black and white. Shows civil defense preparation for an atomic test, "before" and "after" scenes of the test site, and a "stop motion" sequence showing in detail what happened to a test house.
- "Operation Ivy"—28 minutes, available in black and white or color. This Atomic Energy Commission film was produced by the United States Air Force and is the first public film release of the hydrogen bomb tests in the Pacific, 1952.
- "Operation Scat"—11 minutes, 23 seconds, black and white. Depicts the rapid and orderly evacuation of approximately 480 square blocks of Mobile, Alabama, during the nationwide "Operation Alert" Civil Defense test in 1953.
- "Operation Welcome"—9 minutes, available in black and white or color. Shows an evacuation and relocation exercise conducted in the Denver area.
- "Rehearsal for Disaster"—12 minutes, black and white. Describes the role of transport trucks in a civil defense emergency. Made for FCDA by the American Trucking Association.
- "Rescue Street"—14 minutes, available in black and white or color. The film follows the progress of a student enrolled at the National Civil Defense Training School at Olney, Maryland.
- "Target You"—10 minutes, black and white. Explains in simple animation what the public should do for self-preservation in an attack without warning or with so little warning that orderly evacuation cannot be accomplished. A good companion to "Frontlines of Freedom." Note: Civil Defense organizations may purchase 35 mm. prints of "Target You" direct from the U. S. Department of Agriculture, Motion Picture Service, Washington 25, D. C. *Do not order 16-mm prints from USDA.*
- "The House in the Middle"—6½ minutes. Black and white. Includes declassified film showing three small houses used in official fire tests at the Atomic Energy Commission's Nevada Test Site.
- "The House in the Middle"—Revised—12 minutes, available in black and white or color. Includes declassified scenes showing the thermal effects of an atomic explosion on three small frame houses in official fire tests at the Atomic Energy Commission's Nevada Test Site.
- "Time of Disaster"—10 minutes, black and white. Primarily concerned with the role of civil defense in natural disasters—tornadoes, floods, hurricanes, fires, explosions—and explains the responsibilities of the Federal Civil Defense Administration and other groups.
- "To Live Tomorrow"—13½ minutes, black and white. Subject is individual leadership and how it is effective in control of panic. Produced for FCDA by the Institute of Life Insurance.

"Trapped"—Black and white. A 20-minute rescue film with English narration adapted from a motion picture made available through the Government of Sweden.

"U. S. Civil Defense in Action"—13 minutes. Black and white. Highlights of what has been done in civil defense and what must be done.

"Warning Red"—13½ minutes, black and white. Filmed at the FCDA Rescue School at Olney, Maryland. A resident of a typical neighborhood survives a bomb blast and begins a frantic search for his wife and child. Demonstrates a number of CD precautions.

## Speakers

The Federal Civil Defense Administration will provide speakers for national conventions. Write the Federal Civil Defense Administration, Battle Creek, Michigan.

For local speakers see your local Civil Defense Director.



















*Gaylord*   
PAMPHLET BINDER  
 Syracuse, N. Y.  
Stockton, Calif.



